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754 request a ghost to do his killing. In this case the ghost takes the form of a wild beast, usually a leopard. He may request a supernatural either to enter the body of his victim, or to turn loose on the victim his subject animals, 756 particularly the alligator and piranha. The curing shaman sucks out the intrusive supernatural or persuades the ghosts or supernaturals to withhold their attack.

776 The dichotomy of ghosts and supernaturals is quite clear in Carajá re- 769 ligion. Ghosts are placated by calendrical feasts, run by a hereditary priest. 746 Supernaturals are invited to the masked dances by a shaman who takes [754] complete charge of this cult. There is little relationship between the two cults. There is a momentary appearance of masks during the Big-house Feast of the ghost cult, and an occasional offering to ancestors during the mask cult ceremonies.

775 What is of special interest is that there are many maleficent supernaturals 776 who cannot be approached at all. There is no technique for handling them except keeping out of their way. The violent ghosts really fall in the same category as far as their relation to humans is concerned. And yet they are chiefly the best men of the Carajá who have fallen in battle against their [154] enemies. In this curious bit of fantasy there seems to be a projection of the fear and aggression which are overtly present in the social life.

177 In recent years a few Carajá have been able to visit Rio and Belém. They 772 have brought back a somewhat different picture of the extent of the world, 577 a picture with which many Carajá are now familiar. It never intrudes into Carajá life. It is reserved solely for discourse with outsiders. No contradiction is felt because the two conceptions are never brought into the same universe of discourse. I was not able to detect any signs of skepticism. The Carajá is perfectly sure that he has a clear view of the true character of the world. The peculiar beliefs of outsiders are in keeping with their quaint behavior and lack of good breeding. A Carajá will not dispute about such things. He listens to the opinions of others with courtesy and curiosity but cannot be induced to take them seriously. It is much easier to pretend to [747] agree. If you are a missionary, you will give him presents. Later he may have the additional pleasure of expounding your fantastic ideas to his fellows.

182 Two factors seem to me to contribute largely to the maintainance of this 772 attitude. In the first place, the old way of life is still intact. When a man is 773 able to find full occupation and joy in his activities, it is difficult to get him to doubt the premises on which they are founded. Secondly, every important feature of life is validated by mythical tales which are the Carajá history. The emergence myth, given above in its simplest and shortest variant, is one of many. I can do no more than mention some of the most important here. The full form of the emergence myth gives the names of all the ancestors who emerged and the precise social divisions which they